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The Christian Socialist

The Golden Rule Against the Ru[illegible] of Gold

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What Would Jesus Be Doing if He Were Here?

BY PROF. EDWIN MARKHAM, WEST NEW BRIGHTON, NEW YORK

[Wendell Phillips was asked: "Is Christianity a Failure?" "I don't know, Sir," He replied, "It has never been tried."]

(EDITORIAL NOTE: The following article, which appeared in the Homiletic Review for December, a magazine for preachers and Bible students published by Funk and Wagnalls, New York, was sent to us by Prof. Markham that it might have a wider circulation among laymen. It is a beautiful, striking, sane and suggestive article, and particularly suitable for our Christmas number.)

Jesus first appears on the horizon of history as a preacher and a healer. We are told that He went all over Galilee preaching the "Gospel of the Kingdom." The Kingdom—this was the one passion of His life. The Sermon on the Mount is only the rough outline of the constitution of this Kingdom; and all the parables are only illustrations of its humane principles. Indeed, all of the words of the Master have a social import, because they have reference to His vision of a new social kingdom. He announces its unifying principle—"Our Father who art in Heaven." He decrees its practical principle—"Feed my sheep." He announces its new principle of prestige—"Let him who would be the greatest among you be the servant of all." And finally He declares the sacredness of brotherhood, "I would that ye should be one even as I and the Father are one." So vital is our need of this Kingdom that Jesus calls on His disciples to forsake all things for it—even property and family.

Now, beginnings point to ends; in the acorn lies folded up the mighty oak. So in the little Brotherhood of the Twelve, with its one purse, its one purpose, its one passion, we see the germ idea of the Kingdom as it lay in the Master's mind. In the little Socialist Church, founded by the Apostles, where property was held in common, we see a further advance of the great purpose that was in the mind of Jesus. In that young brotherly order (see Acts of the Apostles) there were certain men "to preach the word," and certain other men "to serve the tables"—the spirit had a body. The Church then was a brotherhood self-supporting and evolutionary—not eleemosynary and stationary.

The supreme fact in the life of Jesus is this: He saw the ceaseless conflict between conscience and civilization. He saw civilization as a carnal thing based on the self-interest of ma[illegible] it as one long conflict, one unb[illegible], a brotherly order founded [illegible]; He came to build a comrade [illegible]ctical. He called His follow[illegible]; He would organize life in the concords of a beautiful friendship. He was pressing on toward the great purpose when He was seized by the priests and politicians of Judea and murdered. After this His idea took form in the first church of the Apostles, and flourished for a few years, but was finally trampled out by the worldlings that crowded into the Church as soon as it became popular.

That first Church at Jerusalem contained, of course, the seed idea of Jesus. That first Church had a vision of the mighty social purpose of the Divine Master. This social purpose passed out of man's thought as the passion of the Church evaporated with the ages. In the beginning the Church demanded a complete consecration of life, of fortune, and of sacred honor to the holy brotherhood. That first Church, the Church founded under the direct inspiration of Jesus, was *industrial* as well as devotional. The fierce persecutions in that early era made it hard to carry forward this two-fold purpose; but the purpose never wholly died out until that fatal hour when the Church relaxed her hold on the material, and opened her doors to the crude multitude, and any one could enter the Christian church merely by "*credo*, I believe."

Dropping her industrial hold, the Church became a dependent on the world—*dependent on the very thing she was sent to condemn and redeem.* The Church was sent to be a judge; but the judge became dependent on the criminal and so ceased to be a judge and became an *accomplice.* How can a judge condemn the hand that feeds him? But Jesus and His little brotherhood of the Twelve did not subsist on charity; they subsisted as a great health-movement, and lived by useful labor. And when they founded a church at Jerusalem, they laid its foundation in brotherly labor and common property. That germ of the Kingdom was co-operative and self-supporting.

It appears, then, that the modern Church has lost the practical secret of the Kingdom. The deeper a tree sends down its roots, the higher will its branches ascend into heaven. The more God there is in a Church the more will she go down into the practical; and the more a Church goes down into the practical the more God there will be in the Church.

But the Church has lost her earthhold; she has lost the industrial body that Jesus provided for the new spirit. We have let carnal and selfish men organize and manage the world's work, while we have devoted ourselves to mere preaching. This is the one great failure of the Church. In losing her material hold on the world, she has become a pensioner where she should be a dispenser. Tools, then, as well as souls must be redeemed from the devil. *The stone of industry,* that was rejected by the modern builders of ecclesiastical Christendom, *must yet become the head of the corner.*

The Jews looked for a messianic kingdom that would exalt Jewry; they hoped to shine forth as God's favorites. But Jesus came as the Universal Man, and His vision was not merely Jewish; it was humanitary and planetary. His Kingdom was to embrace "all peoples." But His most tender call was to the burdened and the oppressed. So we hear Him crying, "Come unto me all ye that labor and are heavy laden, [illegible] will give you rest." It was a cry to the [illegible] and the desolate. But this was no emp[illegible] He, the divine Carpenter, would form th[illegible] brotherly groups, into industrial center[illegible] they should find the sweet rest of f[illegible]

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of competitive [illegible]
also said, "I am not of this world," me[illegible]
same thing—"I am not of this world o[illegible]ities." While His Kingdom was not of this world, it was certainly to be *in* this world—yes, right here in this hard cold reality—here where men slave and hunger and strive and die.

So Christ would come as the Saviour of society. This was His aim—to establish on earth the order of the angels. Man must "be born again" and the Kingdom must "come on earth"—these are the two poles of the Christ-purpose. *There are two kingdoms—one within man, waiting to come forth in character; another above man, waiting to descend in institutions.* This being true, Jesus would go as a comrade among those who are growing toward inward charity and industrial brotherhood.

But why should He seek to establish a new order? Not surely as an end in itself. Even angelic economics are not ends in themselves. *This industrial fraternalism is not an end for itself, but it is a necessary ground for the [illegible]tion of the soul toward its starry destiny.* The plowed field is not an end to the gardener; but it is essential to the growth of the young trees in the orchard. Jesus sets this new order before men, not merely because it would insure security from poverty and the fear of to-morrow; but because it would draw men into divine relations with one another, would draw them into [illegible]ious relations, into heavenly relations. It would be the great school for the evolution of the [illegible]arly principle in man. The *soul-side of the kingdom is more important than the bread-side;* we grow into the heavenly or heavenly p[illegible]

The Song of the Shepherds

(From Lincoln and Other Poems, by Edwin Markham.)

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen.—LUKE.

It was near the first cock-crowing,
And Orion's wheel was going,
When an angel stood before us and our hearts
were sore afraid.
Lo, his face was like the lightning,
When the walls of heaven are whitening,
And he brought us wondrous tidings of a joy
that shall not fade.

Then a Splendor shone around us,
In the still field where he found us,
A-watch upon the Shepherd Tower and waiting
for the light;
There where David as a stripling,
Saw the ewes and lambs go rippling
Down the little hills and hollows at the falling of
the night.

Oh, what tende[illegible] faces
Filled [illegible] old familiar places,
The barley-fields where Ruth of old went glean-
ing with the birds!
Down the skies the host came swirling,
Like sea-waters white and whirling,
And our hearts were strangely shaken by the
wonder of their words.

Haste, O people: all are bidden—
Haste from places, high or hidden:
In Mary's Child the Kingdom comes, the heaven
in beauty bends!
He has made all life completer:
He has made the Plain Way sweeter,
For the stall is His first shelter and the cattle His
first friends.

He has come! the skies are telling:
He has quit the glorious dwelling;
And first the tidings came to us, the humble
shepherd folk.
He has come to field and manger,
And no more is God a Stranger:
He comes as Common Man at home with cart
and crooked yoke.

As the shadow of a cedar
[illegible]o a traveler in gray Kedar
[illegible]'ll be the kingdom of His love, the kingdom
without end.
[illegible]ues and Ages may disclaim Him,
[illegible] Heaven of Heavens will name Him
[illegible]ples, Light of nations, elder Brother,
[illegible] Friend.

only as we hold brotherly relations to our fellows. Indeed, if the comrade Kingdom I write of gave us less bread and harder struggle, still it would be a necessity—the chief need in the divine education of mankind.

So if Jesus should appear among us, He would again preach the new birth. But it would be a two-fold birth—a birth of the individual into "a new creature," into a social man; and the birth of egoistic society into a new Kingdom, a new social order. It was the Kingdom, always the Kingdom, that held the passion of His mighty heart. He saw men lifted out of this ego civilization into the brotherly services and heroic devotions of a new fraternalism. This was the social vision that inspired His life. All His words have this social import—his prayer was "*our* Father" and "*our* daily bread." In the name of the one Father, Jesus calls on His disciples, not to work for their private bread, but to work for the common bread of the people. All things are to be done with an eye on the common welfare. To this end, the disciples were called to organize a Kingdom of order where all these duties should be set in motion. So if Jesus were here, He would be asking us, "Where is that Kingdom, that social home, that I commanded you to build?" He might well say to His shepherds, "Ye have sheep, but ye have prepared no pasture for the sheep. You leave them upon the wild hillsides at the mercy of the wolves and eagles."

As in the old time, Jesus would find ready for Him no place on earth where his heart could be at home—no comrade order where love and labor are in the motion of their beautiful harmonies. He would be forced to cry again as of old, "The foxes have holes and the birds of the air have nests, but the son of man has not where to lay his head."

If Jesus should appear again, He would begin by taking up the interrupted purpose of His life—the erection on earth of a social order that should be both a rest for man and a working-form for God. *He would begin to build His social Gospel into fact;* He would begin to give it form and foundation on the earth. Jesus would recall our hearts to the forgotten vision, would summon us to the great consecration, to the sacrifice of our selfish concerns, needed [illegible] lish His brotherly Kingdom in practical [illegible] He would not deal in mere words; His [illegible] ld take form in a divine society where [illegible] would be the working princi- [illegible] demand an order that express the Savior-spir[illegible] *He* [illegible] *insist that religion must find a* [illegible] *institutions.* He would not be satisfied mere- [illegible] talk brotherhood; He would set to work [illegible] *a material basis for brotherhood.* Thus [illegible] ld call on us to help Him *organize a divine providence for the world.*

I fancy that the Christ would not establish a new church system, but would found instead a kindergarten of the Kingdom, a school in the divine art of life. It would be a school that would train men in the dynamics of love and in the economics of brotherhood. Thus His disciples would face life as the initiates of the mystery of the Cross and as the custodians of "the secret of the kingdom." There would perhaps be an hour for prayer-worship; but there would be many hours for work-worship. As of old He would call men to the religion of deeds. His aim would be to set up love's throne in the midst of the ego-thrones, to found a comrade Kingdom where all selfish ambitions would burn away into divine ambitions, where the struggle for our own lives would be forgotten in the struggle for the lives of others. *It would be religion in action.*

So if Jesus were here, He would not be ecclesiastical, but humanitary. His creed would be the deed. "The more divine a man becomes the more secular he becomes." "When the feet of God first touched the earth in the incarnate Word, He stood up, not the priest, but the artizan; He went forth, not as prelate, but as healer." The more God there is in a man, the more does he go down into the practical—go down till he stands on the sodden floors of the miserable. I know that Christ was divine because "He descended into hell." This descent into hell was the most God-like event in the great Captain's career. So He would come among us now only to descend into our earthly hells—into the slums of the rich and the slums of the poor. We would find Him descending into the hells of the cities—into the infernal centers where men rot into pulp or petrify into stone.

Jesus would come as a great moral awakener. "The real disease of mankind is stagnation." Therefore He would pass over civilization as a disturbing voice. He would disturb us in our fatted vices, in our inflated conceits, in our polite hypocrisies. Civilization is not radical, but Jesus is radical. He would not be likely to apologize for our society with its gilded speculators and extravagant spendthrifts at the top, and with its toiling suffering millions at the bottom. He would find the world still ruled by Ego, the Anti-God. He would cry out against our "Christian civilization." For while we have a sprinkling of Christians here and there, still the world waits for that great unmanifested miracle—a Christian society.

These things being so, it follows that if Jesus were to come again He would go among neglectful ecclesiastics only to preach repentance to them, to rouse them to social action. He would teach us that Christianity is a much vaster thing, far wider-reaching, than we reckon it to be. He would, I fancy, point out that the materialistic socialist sees only one-half the truth—that man's social order must be changed; while the churchman sees only one-half the truth—that man's inward nature must be changed. *They both together see the two halves of the one divine purpose for man.* Jesus would see good in each, but He would work for a good vaster than either of these types are dreaming of. *The churchman is too much in the air, the socialist too much in the earth.* There is no rounded wholeness (or holiness) in either one. So the Saving Man would come determined to do two things—to materialize the spiritual and to spiritualize the material. He would bring the marriage of the earth and skies.

Creeds and sects would mean nothing to Jesus. *Orthodoxy and heterodoxy would be to Him only the gleam of the same bubble on opposite sides.* All things would appear to Him simply as just or unjust, as pure or impure, as brotherly or unbrotherly. He would stand on the simple humanity of things.

While thousands would reject Jesus and His practical idealism, still many wo[illegible] rally to His cause, whereas He gathered only a Twelve and a Seventy at His first coming. For while we have no Christian society on earth, we have the Christ-Idea springing up in a thousand forms as never before. *The Christ-passion, the social passion, comes throned upon the social movement* [illegible] *spreading over the world.* The Christ-idea finds a [illegible] pression in the Salvation Army because they have [illegible] certain practical end in their earnest work. This idea m[illegible] expression in college settlements, in slum work, in the child-labor agitation, in institutional churches, and a more radical expression in the rise of Christian socialism and social democracy. Toward all of these social forces Jesus would gravitate with His sympathies. He would doubtless appear at times among these working groups—in one place with a word of courage, in another place with a word of comfort, in still another place with a clarion call to a deeper consecration. At times He would overtake earnest men on the road, and as he talked with them their hearts would burn within them.

Jesus would gravitate with His sympathies toward all men and groups who are in earnest study of the difficult and anxious problems of society. But He would draw most closely to those who are working to reach the *causes* of social and industrial evils, rather than their mere symptoms. He would draw these wiser souls about Him; he would become the fountain of their moving energies; He would be the fire of their heroic courage. He would infuse into their hearts a lofty passion, until every service became a sacrament and every purpose a prayer. He would draw about Him the heroic few who were ready to drink His cup and to be baptized with His baptism. They would all move as one man with one purpose—the organization of a social brotherhood, of a kingdom of order as the working-form of God on earth. In this kingdom-service men might at first find sorrow and burden; yet it would be a sorrow that is sweeter than the world's joy, and a burden that is easier than its rest.

Yes, Jesus would find friends waiting for His coming—the precious "remnant." They would be the conscripts of the Kingdom, the watchers for the star, the little company who are touched with the passion of the ideal, and who are always ready for love's divine adventure.

New York C. S. F. Completes Organization

The organization meeting of the New York Branch of the Christian Socialist Fellowship was held at the Chapel of the Church of the Ascension. There were over thirty present, all showed great interest in the undertaking, and many bright suggestions were made.

The Branch organized by electing as Secretry Edwin D. Wheelock, 50 Broadway, and as Treasurer, Miss Mary R. Sanford, 25 East 30th street, and by appointing three committees as follows:

Executive Committee—consisting of the above officers, and Rev. Alexander Irvine, Miss Helen Phelps Stokes, and Rufus W. Weeks.

Committee on Churches and Speakers—consisting of W. W. Passage, Rev. Charles P. Fagnani, and Warren Atkinson.

Committee on Dissemination of Literature—consisting of Dr. M. W. VandenBurgh, Miss May Coghlan Fitzpatrick, and Dr. Chas. G. Pease.

The number of active members enrolled to date is over fifty; and there being a number of persons who are in sympathy with the work of the Fellowship and who would like to help but have scruples about fully committing themselves to the platform, the Branch voted to establish a grade of associate membership.

Two Good Efforts

At Weehawken, N. J., the Comrades ordered 500 copies of the CHRISTIAN SOCIALIST to distribute at a mass meeting of the German Baptist Men's Club, and for a trifling extra charge they had us print in these papers the full program of the regular services of this church.

Pastor Baum writes that the plan worked admirably, that many Socialists gained a more favorable idea of religion and many religious men obtained a far better idea of Socialism. He sends some subscriptions to the C. S. and warm words of praise.

At Scottdale, Pa., the ministers arranged for a large meeting in one of the churches on Thanksgiving Day to discuss the relation between religion and Socialism; and as the local Comrades feared there might not be enough real Socialism in the meeting, they decided to take a hand; and 500 copies of the CHRISTIAN SOCIALIST were distributed at this meeting, because the Com- [illegible] to use a Socialist paper that would not offend [illegible] people. The result was very helpful. The [illegible] have gained a large and enthusiastic [illegible] tion of the importance of the field for which the C. S. is especially fitted. They have decided to subscribe for the paper in behalf of all the ministers in their vicinity.

MORAL: *Every Socialist branch should send the* CHRISTIAN SOCIALIST *to the ministers of its vicinity for at least one year.* And wherever there is a large religious meeting of any kind the CHRISTIAN SOCIALIST should be liberally distributed. *It would do untold good to distribute copies of the* CHRISTIAN SOCIALIST *every month or two to all the church people as they come out from the morning service.* You could not spend money for the cause in a better way. Reader, USE THIS PAPER, and urge your branch to use it. It lives only to serve Socialism.

Edwin Markham's Poems

"The Man With the Hoe and Other Poems;" "Lincoln, and Other Poems."

All progressive spirits should know these poems of the new time.

Alfred Russell Wallace says: "Edw[illegible] Markham is the greatest poet of the Soci[illegible] Passion that has yet appeared in the world."

Price $1.00 per Volume. Order of [illegible] Christian Socialist.

Socialist Delegate at Protestant Episcopal Convention

Owing partly to the press of other work, but chiefly to the fact that no direct report was sent, we have not given the attention it deserves to the Convention of the Protestant Episcopal Church recently held at Richmond, Va.

The Convention itself was of unusual importance because of the growth of the Church in America, because it is grappling with live modern issues, and because of the presence of the Bishop of London. We refer to it not because of any of these things, however, but because this was the first session of the Church Convention at which the Christian Socialist Fellowship ever had a delegate.

Rev. A. L. Byron-Curtiss, rector of the Church at Rome, N. Y., a loyal member of the Socialist Party and of the Christian Socialist Fellowship, was the special delegate of the Fellowship to the Convention. And with his usual courage, vigor and persistence he made life interesting for the other priests there.

He represented Socialism in the most straightforward, clear-cut and earnest way, and such representation was not resented by the priests but rather welcomed; for they begin to realize that the whole question of Capital and Labor can no longer be handled in a dilettante manner, but must be grappled with in the most radical way. They took strong grounds against child labor and other industrial evils.

Six hundred copies of the CHRISTIAN SOCIALIST were distributed, and though the floors of the lobby rooms were littered with other papers thrown away, Comrade Curtiss declares that only about a half dozen CHRISTIAN SOCIALISTS were discarded.

The whole burden of Comrade Curtiss' private conversation with many delegates and of his address before the Commission was (1) the pressing demands of economic and social questions, (2) that thousands expect the Church to take a stand on the side of Socialism, and (3) Christians must not leave to unbelievers the work of settling the most important questions of our time.

Bishop Potter agreed with the last point, and Comrade Curtiss replied that all churchmen should read Karl Marx' "Capital" if they wish to understand modern economics. Then there will be no fear but that the Church will get right on industrial questions!

Above the table where Comrade Curtiss had his literature was a large banner with the words "Christian SOCIALIST Fellowship," and the word Socialist was the big word on the sign which stared the priests in the face continually and must have seemed a very strange innovation at a Church Convention.

Several priests declared themselves Socialists, among them Bishop Spaulding, of Utah, who is a member of the party, and many expressed interest in the subject. Also many priests expressed their extreme dissatisfaction that J. P. Morgan should be a delegate to the Convention, realizing that he would not have been except for his wealth, which, from apostolic standards, should have excluded him. But Comrade Curtiss always seized such opportunities to explain the Socialist doctrine of "economic determinism" in its relation to the Church and showed that the Church can never be free from the domination of capitalists under the capitalistic system.

There is no doubt but that this mission of Comrade Curtiss to the Church Convention has done and will do a vast amount of good. Many priests will read and think about Socialism as never before, and when the next Convention meets there will be several active Socialists in it to help agitate the question of economic salvation.

We wish to urge all our Comrades to report promptly any event of interest to our readers, especially any instance of Socialist work done among churches, ministerial associations or other religious bodies.—E. E. C.

"Old Mister Santa Claus."

BY LUCIEN V. RULE.

I.

A cheery-faced old fellow, short and heavy set, white haired, and bent with age and hard work. His round, ruddy cheeks and white beard gave him a St. Nicholas look, and so he got his nick-name, "Old Mister Santa Claus."

He once owned a good fa[illegible] adjoining county, but the [illegible]age shark got that, and [illegible] old age, Mister Santa Claus is a common hired man on the farm below here. His old wife is with him as housekeeper and companion for the landlady, who is a widow.

The old couple have a daughter who teaches school, and one son. But the son is now no more. He died as a tramp in the far-away South, where the lot of the white wage-slave is worse than was the condition of the black chattle slave a generation ago.

The death of their son nearly broke up the old couple. It was not the son's fault, either, that he was a tramp, or that he met his death on the hunt for work, though many ignorant people say so about men in like hard straits. But this is one case from real life that proves the contrary.

We heard that the son was dead, and the neighbors expressed their sympathy. Old Mister Santa Claus and his wife were not disposed to tell the facts. It was a matter of some pride as well as of grief to them. They choked their sobs, and smothered their sorrow. You might have seen the old man brush away a tear with his yarn sock mitten going out to haul fodder in the cold winter morning. Or you might have heard him choke down a cry of grief and anguish as he staggered into the barn at night weary enough to lay him down and die. And could you have looked into the room of the old man and his wife at bed time you might have seen two tired life pilgrims in each other's arms [illegible]ing subdued vent to a desperate despair they [illegible]ot voice over-loud. The home where they lived was gloomy as it was,—the father and husband being dead and gone, leaving a young widow and child. And Old Mister Santa Claus and his wife did not wish to trouble the lady with their own woe.

[illegible] well-to-do landlords around [illegible] and remarked that the young man was shiftless, or he would not have come to so untimely and terrible an end. But working people know differently, and we do not think Old Mister and Mistress Santa Claus would mind working people hearing the facts.

Did you ever see a representation of "The Dying Tramp," by the artist Adolph Legros? Well, the dying son of these old people duplicates that picture in this land of plenty and poverty. The son was dead before his parents heard the particulars of his terrible straits. A good lady of the neighborhood wrote to find the facts for Old Mister and Mistress Santa Claus. Briefly they were as follows:

One night about eight o'clock some section hands on a railroad in the far-away South found a man lying unconscious beside the track. He was not near enough to be run over, and so they came into town and told a local merchant about it. As soon as his store closed he hired a white man to go with him and see who the unfortunate was and what must be done with him.

It was late Saturday night before he was found, and Sunday morning before a doctor came. He was removed to a house near by, where everything possible was done for him. But there was very little hope of his recovery, even from the outset. The village merchant, a Good Samaritan, supplied a change of linen and bed clothing, for the young man was in a sad condition of body.

The Good Samaritan bathed him and put clean raiment on him, and he seemed to rally considerably. He even sat up and drank some milk and ate some soup. And he had strength enough to tell his story and ask his benefactor to write to his parents.

The merchant had to go back to work and got a nurse to wait on his patient. He left in a hopeful mood. But some time Monday night the sick man grew worse and passed away about eleven o'clock Tuesday night.

III.

It was thought at first to be a case of yellow fever, but the attending physician pronounced it a case of ordinary fever caused by overheat and exhaustion. And the merchant wrote home:

"From what we could find out from him, he must have walked from V—, Miss., a distance of sixty miles to this place, where he completely gave out."

The expense of the sickness and death was borne by the Good Samaritan and other kind hearted people. "This amount we do not ask for," wrote the Good Samaritan, "and we do not want it. All he had on his person when found was one gold ring, one pocket knife, and a bunch of keys. These I will send to his mother as soon as I hear from her. She sent him five dollars"—spared from the pittance she and Old Mister Santa Claus got for their toil—"and I will send that to her also. . . . To his poor family I extend my sympathy in their hour of trouble."

The young man left a beloved wife and tw[illegible] children, utterly dependent, in an adjoining Ke[illegible]tucky town. He was tramping the South i[illegible] search of work to support them. And poor Ol[illegible] Mister and Mistress Santa Claus contributed their meager mite to help him on. The town took up a collection for the widow, which kept the wolf from the door for a few weeks, and when Christmas rolled around the widow landlady told Old Mister and Mistress Santa Claus she was very sorry, but there was to be a wedding before New Year. That she expected to take [illegible] name and lay aside her mourning garb. And it was necessary for the old couple to make way for the younger.

Then, as in chattel slavery days, husband and wife parted company, Old Mister Santa Claus going the Lord knows where, and his old pilgrim companion, "the wife of his youth," [illegible] the hardest domestic drudgery and the remuneration an aged white slave of sex could possibly receive. So do[illegible] System destroy the Old Kentucky [illegible]

A [illegible] Socialist

[illegible] Catholic Convert of Ohio [illegible] his deep concern to win his fellow Cat[illegible]

"We are glad to say that there are th[illegible] Catholics voting the Socialist ticket [illegible]ea and hundreds of thousands in R[illegible] Church officials at present may opp[illegible] the Catholics in constantly increasing [illegible] are saying, as we have heard Wisconsi[illegible]lics say: "We acknowledge the religiou[illegible]ity of the Church, but in politics we [illegible] freedom to vote as we think best."

The Ante-Nicene Fathers and the [illegible] medieval canons of the Church de[illegible] private ownership of land, agains[illegible] exploitation, and in favor of com[illegible] ideal state. The same thing appli[illegible] conditions means Socialism, and the Church [illegible] have to come back to her ancient, God-[illegible] principles or lose her power among men.

The best way to help Catholics to understand Socialism is to get them to read the CHRIST[illegible] SOCIALIST and such books as Vail's Principles [illegible] Scientific Socialism.—E. E. C.

A Great Achievement

The placing of a copy of the CHRISTIAN S[illegible]CIALIST in the hands of every Baptist preac[illegible] in America—and a Special Baptist Edition [illegible] that—will be a great achievement, for there [illegible] 34,000 of them. We have these papers prin[illegible] 45,500 in all, to fill regular and special needs. [illegible] we expect to get them out soon.—We are [illegible]ting out thousands of these extra copies [illegible] week, all paid for by loyal comrades in adv[illegible] This is why we need $200.00 more than the [illegible]ular income just now. This large printing, [illegible]dressing and postage bill is all extra. D[illegible] want to help clear it up THIS WEEK?

"CHRISTMAS GIFT!"

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EDITORS

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REV. J. O. BENTALL.....Chicago, Ill.
MR. OSCAR F. DONALDSON.....Webster City, Iowa

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Love Lines For Christmas Time

O let us make this love of ours so rare
That other loves will like to it be built;
A love which like those leaves that never wilt,
[illegible]ge not; yea, a love which will forbear,
[illegible] will forget, be skies or dark or fair.
[illegible] hold such comrade tenderness
[illegible] us, that our beauteous lives shall bless,
[illegible] all hearts, like morning's balmy air.
[illegible]ought and deed in everything,
[illegible] bells accordance ring,
[illegible] shall pause,
[illegible]earn of us Love's ever [illegible]
[illegible], dearest, our glad story soon shall [illegible]
[illegible] world to thrill with Love's retur[illegible]ng spring!

—Lucien V. R[illegible]

The Revolutionary Force of Love

[illegible] the aim of Socialism and religion is the [illegible] far as the redemption of human society [illegible]rned appears even in many of the ser[illegible]ached by ministers who do not under[illegible]ialism. Recently Rev. Dr. W. A. [illegible] St. James' Methodist Episcopal [illegible]icago, preached a notable sermon on [illegible]y of the human race from the text, [illegible] Him."

He declared that *the solidarity of humanity is the world purpose, the passion of religion, the will of God, that how to accomplish this is the one great question of history.*

And as he dealt eloquently and at length upon the theme, it was made clear that by solidarity he meant no mere sentimental ideal, *but the actual unity and harmony of all mankind in every practical way.* That the ideal which he held for the future of humanity is, humanly speaking, exactly the same held by the Socialists, although it was evident that Dr. Quayle did not know it to be so.

The main contention of his sermon was that his solidarity can be achieved only through love. And he is right. But he fails to see the method by which love is working out human redemption.

Aptly, the human race, as now composed of [illegible]s selfish and warring individuals, was com[illegible]ared to separate grains of sand in the bank; and [illegible]e only fire that can melt these individual grains [illegible] solid rock is love, says Dr. Quayle.

He stated that this fusion could not be brought about through kinship of blood, through commerce, through a common language, through love of a common country, which is correct. In discussing Socialism, without naming it, as one of the means by which human solidarity cannot be achieved, he clearly revealed the fact that his idea of Socialism is the foolish conception of "dividing up,"—*which no person accepted by the Socialist movement of any country as a representative has ever stood for.* And it is evident that Dr. Quayle has never read a standard book on Socialism from the Socialist side; for it is inconceivable that he would deliberately misrepresent the matter. This was the only flaw in a beautiful, forceful and truthful sermon.

It is perfectly correct to say that love is the prime influence to draw the race together. God begun millions of years ago to develop love among the lower creatures through the sex-life and family relations, and has continued the process through the development of humanity. *He has ground and crushed mankind in the mills of tyranny and poverty until sympathy has grown out of sorrow* and an international movement, composed of the working classes, has grown up which ignores national boundaries and proclaims the brotherhood of man and the emancipation of the race through the union of the oppressed of all countries. And with this growing sense of mutual dependence and mutual sympathy has come *a heroism of love* that makes multitudes in every country ignore their personal opportunities and throw themselves into the struggle for human salvation without regard to the poverty, persecution or death that may result to them. This love has grown until it has become a holy religion in the hearts of millions who have been driven from the Church by its ungodly and inhuman support of the rich against the poor, the strong against the weak. This tide-wave of love has mounted so high that in every civilized land it is rebuking the Church by its devotion to the very thing that the Church has stood pledged to since Christ preached in Judea, but which it has neglected through the ages. And now the Church itself is waking up and beginning to join in this practical work for human salvation. And the two tides of hope and love are coming together to their mutual benefit, and we expect soon that each will recognize the other as its counterpart and as one harmonious wave sweep with redemptive power from land to land the whole world around.

But love must have its METHOD as well as its purpose, and *it is utterly impossible for love to accomplish the redemption of mankind by means of competition for bread.* "True love will find the way," and in proportion as love rules in the hearts of ministers and Christian people and in the hearts of the proletarian multitudes they will give up the brutal plan of fighting each other for food and adopt the sensible and loving method of co-operation for the means of life, *and that will be Socialism.*

And, therefore, while human emancipation can never come through "dividing up," but through love, *love's own method must be the method of peace, not war, the method of co-operation not competition, the method of altruism not selfishness.* The only way in which love can accomplish its divine purpose is by overthrowing the brutal system of competition and establishing the holy system of Socialism. Then love will have its opportunity unhindered to do its blessed work among all people.—E. E. C.

Outlawry at Goldfield

It would be astounding had it not become so common to notice how outlawry has again broken out in the mining regions.

The mine operators, *contrary to law,* refused to pay their workmen in legal tender money; and, *again contrary to law,* attempted to compel the workmen to accept as pay script which is not legal tender, which generally has to be largely discounted before it is cashed, and often can not be cashed at all.

The miners refused to accept this and went on a strike for legal pay at par value.

There was no violence of any kind, no threat of any. They merely wanted just and legal treatment. But the operators, contrary to law and overriding the protests of the Sheriff, who declares there is no occasion whatever for such a proceeding, have induced the Governor to call on the President for United States troops *to suppress violence which they do not pretend has yet been committed or threatened.* The President has sent the troops, the Pinkerton thugs are also on the ground, and now there is no doubt that there will soon be a reign of crime and violence at Goldfield.

But the workers voted for that Governor and for the President—and so long as they vote for rulers who rule for the masters and not for the workers, they must endure what naturally follows. It is so everywhere. There can be no general peace or justice in this or any other country where the laws are made by and for the capitalists against the workers. The workers and all their friends must awake to the true condition and vote the working class to power.—E. E. C.

Father McGrady

As we go to press news comes by courtesy of Comrade Debs of the death of Rev. Father McGrady, who has for many years done brave and noble work for Socialism. Our sympathy goes out to his friends and we very sadly regret his loss to the movement. Our next issue will contain a more extended notice.

Reitman Finds Tramp Cure

The following letter from the noted world-traveler and friend of tramps, Dr. Ben L. Reitman, is just at hand. We are glad to welcome him to our ranks and may he lead many others to the same view. He has already done much good. He will do more now:

My Dear Carr:

I am just winding up a series of investigations on the cause and cure of "Vagrancy," and I have come to the conclusion that the solution of the "Tramp problem" is Christ and Socialism. So from now on I want to be known as a Christian Socialist.

With regards, sincerely, Ben. L. Reitman,
92 State street, Chicago.

A Fine Game

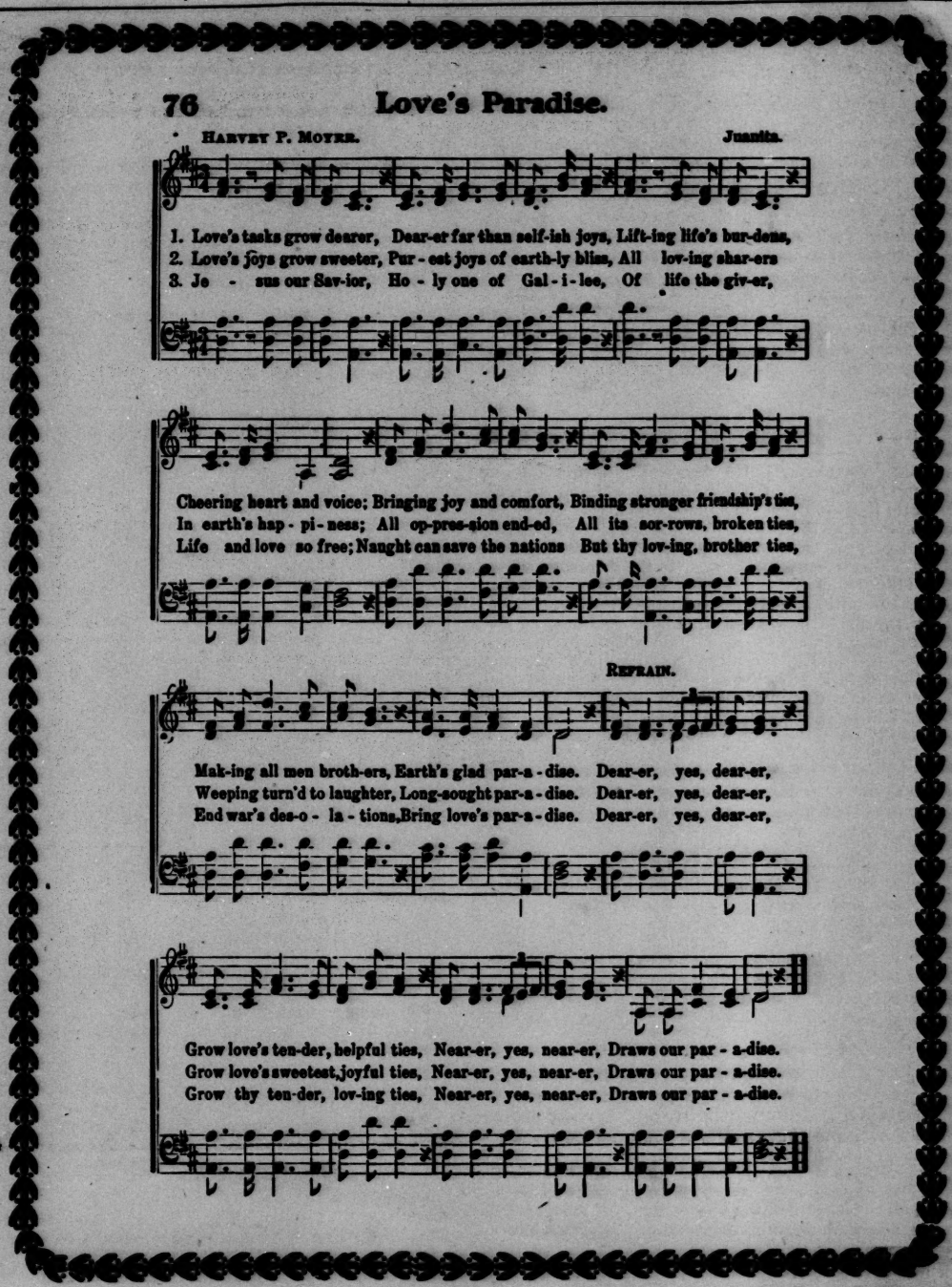
Did you ever play Santa Claus? It is a lovely game. It makes you happy and others too. Try it this Christmas. The CHRISTIAN SOCIALIST needs over $200.00 to pay printing bills now due. What a fine thing to have this all melt away this week under the genial smile of Santa Claus! Wouldn't it be pleasant for you to take a hand in this game?

A Practical Poet

Comrade Edwin Markham, whom we have often hailed as the greatest living American poet, sends us hearty words of cheer, some excellent literary matter, $25 to help spread the Baptist Special, and a pledge of $25 each for our next three special editions. He's no mere *dreamer.* He is what may fairly be called a practical poet,—a rare specimen truly. May his tribe increase, and may his glorious poems be purchased by all people. They will rejoice and inspire all who read them.

Now Is the Time

There has never been a time in the history of America so pregnant with vital importance to the Socialist movement as now. Never before were the people in general so much in the mood to read Socialist literature. *Never before was it so easy to prove to them by current events the truths of Socialism.* This financial crisis has set millions to thinking.—*We must help them to think right.* There is no better way than to get them to subscribe for the CHRISTIAN SOCIALIST. There is no paper that deserves your support more. *There is no time so good as Now.* Comrade, get busy. Bestir yourself. Get out and hustle for subscribers right away. Send a b[illegible] club. If not a large one, send a small [illegible] Please do not let Christmas pass until you have [illegible] a list of subscribers to the CHRISTIAN SOC[illegible] and make it as large as you possib[illegible]



Rev. Eliot White has been unanimously nominated by the Socialists of Worcester, Mass., for mayor. Socialism does not seem to be opposed to religion there.

* * *

Rev. Edward Blake, pastor of St. Paul's Church, Manchester, one of the best known ministers in New Hampshire, is reported to have publicly declared for Socialism.

* * *

Rev. A. W. McLeod, Baptist pastor at Nanaimo, British Columbia, is preaching Socialism at his church on Sunday nights to "standing room only," so says the Nanaimo Free Press in big headlines, giving a column and a half of first page to a report of his sermon.

* * *

Rev. Frank, of Grace Protestant Episcopal Church, Chicago, delivered a fine address before the Christian Socialist Fellowship, in which he showed from the Old and New Testaments, from ancient and medieval Church history, and from present Church liturgy and canon that Christians should all be Socialists.

* * *

The noted Rabbi Emil G. Hirsch, of Chicago, declares "the minister is ever at the call of Mr. Moneybags, Mrs. Moneybays and the little Moneybags, and so has lost his power as a real minister and leader of the people."

But the Socialist preacher has graduated from that class, Dr. Hirsch.

* * *

Comrade J. G. Phelps Stokes and his wife, Rose Pastor Stokes, of New York, have been ad-essing many different audiences in Chicago re-ly—at Marlowe Theater, the Young People's ist League, Commonwealth Club, Woman's Branch, Christian Socialist Center, etc. been warmly received and are liked ccount of their genial, comradely spirit and their frank, uncompromising, working-class stand. They both speak well and are doubtless destined to exert a growing influence in the Socialist movement.

* * *

"What's going on?" somebody asked, seeing a crowd entering one of the Milwaukee churches last Sunday evening. "Oh, C. D. Thompson is going to talk on Socialism, and everybody wants to hear about that subject." Here is a suggestion to the ministers who complain that they can't get people to fill their churches.

* * *

One of the most important things do by Comrade Carr at the International Sociali -gress, which was forgotten in his general report, was the translation into German and the distribution to the delegates and other Socialists at Stuttgart of one thousand copies of the Christian Socialist Fellowship circular containing the Constitution, plan of district and center work, the various resolutions adopted at the last Conference and other explanations of the movement. In this way all the German reading delegates and hundreds of other German Socialists were informed of the character and success of the American Christian Socialist movement. The influence of this circular will reach almost every country.

* * *

Is the time coming when the "Captains of Industry," the masters of men, who, having through the help of toilers in times of prosperity amassed a fortune and have builded for themselves stately homes and filled the same with luxuries and elegancies that wait upon wealth, will, when the dark hours come, say to their laborers,—You stood by us and helped us to our competency in sunshine; now we will not forsake you in shadow, but will divide with you the accumulations that are the result of our common toil and our common struggles?—Unity.

Nay, Brother Jones, there are no signs of such a time. The beastly struggle for life under the competitive system is not developing men that way. The business graft, political corruption, brutal discharge of men to starve, traffic in girls, child slavery, etc., do not point in that direction.

The salvation of the world from want and shame can not wait till the wolves and tigers lose their taste for flesh, until the fierce and cunning "magnates" become gentle and unselfish. The people must unite for their common protection and overthrow the system that places the masses at the mercy of the few. Not the "charity" of robber capitalists, but JUSTICE by their own united might will save the people from want and slavery.

And there are many signs that this shall be soon.

* * *

Where can you find for your friend so valuable a gift for Christmas as a subscription to the CHRISTIAN SOCIALIST? A whole year for 50cents! You have just time to order it so he will get the first number for Christmas. Then drop him a card saying you have done so and want him to read it carefully for your sake. We'll do the rest.

* * *

The financial condition is a puzzle to the people in general and no less so apparently to the financiers themselves. Their reckless speculations, peculations and wholesale deceptions have destroyed the confidence of the people to the extent that they will for a while abstain from the "confidence" game by which they have been fleeced. Up to this point the situation is clear. What puzzles the financiers is to find a plan of restoring "confidence" in themselves and their system to those who have been robbed by them and their system. And the puzzle is difficult for the present.

They have even tried *preaching!* The daily papers, the church papers, the politicians, the business magnates and the government officials have tried to calm the fears of the panic stricken people. They have denied there was a panic (like the Christian Scientist with the t even while they were striving despera it. They have *denied the right of t hoard their money* when the countr They have reproved, rebuked, exhc in vain.

Meanwhile the banks have set th ple who, illegal for them, of refusing o real money and of issuing money of their No larger outlawry was ever attempted in country, but the government is mute.

Also the government, without law, has its treasury to help the banks—and th has sunk out of sight, like water on the without relieving the situation in general though it has enriched those who got it. besides the Panama bonds, a large bond iss been undertaken—again without law—to the timid real money from its hiding pla still in vain.

Is any further evidence of the *inco of capitalism and its utter dependenc government* needed than the presen affords?

THE GOVERNMENT ALONE CAN GIVE And if the capitalists must depend upon the government for their support, WHY SHOULD NOT THE PEOPLE USE THE GOVERNMENT FOR THEIR SUPPORT ALSO?

If bankrupt railroads must be taken by the government and run by a "receiver" until their debts are paid and their business put on a paying basis, why should not the government own and run the roads altogether?

If the government must stand behind the banks to redeem their bonds and pour its gold out to save the banking system, why should not all banking be done by the government direct?

If only government can rescue business from its mismanagement and save the fortunes of the few, *as it is our government*—why do we not have it go into business for us all?

Should the government help the gambling rich and neglect the toiling poor?

The best thing the government can do to relieve present distress and cause normal circu tion of money is to begin public improvement a large scale at public expense.

Items From Everywhere

Edited by George H. Strobell.

The organized workers of Chicago have demanded that if money is to be issued to meet the present stringency that it be issued by the authorized authority—the national government. They have insisted that this issue be secured by postal savings banks, and that it be used in the only way in which it can be used to relieve the crisis—in the employment of the unemployed.—Chicago Daily Socialist.

* * *

The horrors of our industrial life were depicted by figures in the papers last week. They stated that in the United States last year 525,000 persons were killed or injured in the peaceful pursuit of their daily vocations. In the last three years the railroads killed only the small number of 30,430, and injured in that period considerably more than a quarter of a million, maiming many for life. In three years of hard fighting with the Boers the British had only 21,000 killed outright.

* * *

While the subject of government ownership is being argued pro and con the United States has been quietly going ahead trying the experiment on no small scale. In the telegraph and cable systems of Alaska and the Philippines the government owns and operates 12,000 miles of wire. The government owns and operates a line of steamers from New York to Colon and owns and operates the Panama Railroad. In the Philippines it owns and operates slaughter houses, cold storage plants and ice plants in competition with private enterprises, and in Porto Rico operates telephone and telegraph wires. There is enough here for a notable experiment, surely.

* * *

"Vorwaerts" devotes the leading article in its Sunday issue to the "Increasing Want." Our German contemporary shows that the present price of wheat in the Fatherland is 29 per cent above what it was about the same time last year. Potatoes are 12.4 per cent over last year's price, and peas 6.6 per cent. The German workman likes a good square meal, and the increased price of all the necessaries of life must be taxing his small exchequer to the utmost. I wonder what the German "Michel" thinks as he reads in the Socialist press how much beef, turtle soup, wine and tongues were consumed at the Kaiser's banquet at the Guildhall while he and his were struggling to make both ends meet in a back room at Berlin!

* * *

Here is a specimen piece of Socialist work. Noth- [illegible] in its way for simple justice and honesty [illegible]ne anywhere. We commend it to our labor [illegible]s:

[illegible]pplaud a notable, even if by no means [illegible]e of work which has been accomplished [illegible]monger in the Kennington Borough [illegible] discovered that a [illegible]tractor had been paying [illegible] for the standard rate of wages, succeeded in getting [illegible] Council to pay the employes, eighty-seven in all, the sum of [illegible] 12s—amounting in all to £311 16s 6d—the sum [illegible]ng deducted from the contractor's account.—London Labour Leader.

* * *

[illegible]gain United States troops have been called on to assist in subduing a strike of the Western Federation of miners, this time at Goldfield, Nevada. A [illegible]overnor elected by the votes of the miners, but who [illegible]nd was a servant and representative of the capi[illegible]t class only, calls upon the President to send the [illegible]s. It leaks out that by some chance work the [illegible]s had elected a sheriff belonging to their organ[illegible]n who could not be used by the governor. Hence [illegible] peal for the regular army. There are numerous [illegible] reported that the miners *will* do, but no un[illegible] occurrence is mentioned, which is absolute [illegible] the peaceable nature of the strike. Never[illegible]e miners deserve all that is coming to them. [illegible]h this lesson they will probably not vote next [illegible] for a governor of their own, but waste their votes again on a representative of their employers. And so long as they do that they may expect troops to crush their strike.

* * *

Exploitation in Africa ofttimes takes the form of obtaining concessions from unsuspecting natives by "men on the make." The microscopic price paid by the unblushing concessionaire for a gigantic concession is illustrated by a reference in a recent issue of the "Lagos Standard" to a characteristic transaction. One of the native States under British protection, in the Lagos hinterland, in West Africa, is that of the Ijebus. Now, it would seem that one Robert Brown arrived at Ijebu-Ode one evening, and was entertained by the British official, the District Commissioner, who was informed by his guest that he (Mr. Robert Brown) was a "stranger desirous of making friends with the natives." Mr. Brown, it seems, was highly successful. He gained the object of his desire. He made friends with the natives, and made much more besides. In fact, he obtained a concession of 600 square miles of territory, with the entire commercial monopoly of the whole area. And the price paid through the District Commissioner by this friendship seeking concessionaire was—how much? Just £20, or $100!

* * *

We are in the midst of a panic, but a purely monetary panic. It is true it is greater in extent than anything of the kind we have had before, and it may lead to serious consequences along other lines. People of means who were investors in enterprises that failed, speculators in margins and unpaid for real estate and money lenders, and all kinds of credit concerns have lost vast sums of money and trade has fallen off somewhat, and the workers have had some weeks of vacation.

But it must be remembered that there is no overproduction of stocks. The necessaries of our civilized life must be bought and made, and the consensus of reports from all sources is that in most things that enter into the class of necessities the retail trade is up to and surpasses last year.

But two things are apparent, the machinery of production does not need so many workmen, so there will be an increasing unemployed problem; and the panic has helped on to an astonishing degree the process of concentration. This is the most important development.

* * *

J. Ramsay MacDonald, chairman of the Independent Labor Party of Great Britain, has written a book entitled "Socialism." He devotes a part of it to tracing the outline of the Socialist program and the general line of the Socialist advance. Here the author looks at the future like a strategist considering a plan of campaign, and who, to attain his objective point, subordinates all things to the achievement of that aim. No red herrings must be allowed to trail across the path, so side issues must be diverged into; no energy must be wasted in ambulance work, no considerations of idealism or humanitarianism must be allowed to stand in the way. Nothing, in short, must be allowed to impede the march to the Socialist goal.

The author evidently does not think all Socialist voters will be Socialists. He says:

"The mass of the people are prepared to accept the new doctrines not as absolute ideas, as the full-fledged Socialists do, but as guiding principles in experimental legislation. This is what the rise of the Labour Party means—that is all it ever need mean; because that is how society develops from stage to stage of its existence. The Manchester School was never more than a tiny nucleus in the political life of the nineteenth century, but it supplied progressive ideas to that century, and consequently led it. Nineteenth-century politics without Manchesterism would be a body without a brain. So in the twentieth century, Socialism, which will be infinitely more powerful than Manchesterism was in the nineteenth, will probably fulfill itself by being the creative center of a much more powerful political movement. This is the function of the Labour Party at present."

* * *

A new accession to the French Socialist press made its appearance in Paris on Sunday last. The new periodical, "Le Socialisme," is a weekly review journal of eight pages (price, 10 centimes, or 1d). Jules Guesde, the chief of the Parti Ouvrier Francais (French Labour Party), is the conductor, and on the first page appears a characteristically militant article from his pen, explaining the objects of the party he leads, and sounding a strong note of "No compromise." The position of the new organ in the Socialist press is indicated in an editorial, as follows:

"Along with the official organ of the party, 'Le Socialiste,' which represents the collective action of the organization of workers as a class party; along with a daily like 'L'Humanite,' which engages in battle every day; along with our district journals, which fight on the field of their Federations—there is room for a publication providing the militants with an arsenal of ideas and of facts, with a view to the propaganda against the enemy. The enemy is neither to the right nor to the left; it is in front of us. It is the capitalist bourgeoise in its entirety, and in all its fractions."

* * *

Here is a specimen leaflet put out by the opponents of Socialism in England during the late municipal elections:

DEAR SIR:

The St. Paul's Liberal Association, finding that there were two candidates in the field for this ward, Mr. Royle and the Socialist Revolutionists' nominee, Dr. Shand, and wishing to avoid a three-cornered contest, have decided to allow Mr. Royle the privilege of combating alone and routing the Socialist doctor who is masquerading about in labor clothes as a labor man.

We Liberals object to supporting the Socialist candidate, Dr. Shand, because he is not a Trade Unionist, which Mr. Royle is, and we are puzzled to know how he came to identify himself as a labor man. He is a Social Revolutionist whose object or politics in life will be to *undermine religion*, take money and property from those persons who by their thrift and energy in trying to keep the wolf from the door, "have put a little bit away for a rainy day," ruin shopkeepers and the working classes, and all industrial enterprises, and inventive faculty, *abolish the wedding ties between man and wife*, which the Bible says, "What God has joined together let no man put asunder," bring ruin, revolution and despair upon England, which has thrived over 600 years free from the bitter, selfish political idea called Social Revolution imported from Germany, where everybody is subject to autocratic and tyrannical government. Social revolution would never suit British people, and we hope they will never become so weak-minded as to hand over their glorious liberty for the subjective, tyrannical, foreign imported political dream of dreams, Socialism, which only inflames low passions. *We call upon every Liberal in St. Paul's Ward to vote for Royle*, and avoid the social revolution which Dr. Shand and his admirers advocate.—Yours faithfully, etc.

Among the Comrades

(EDITORIAL ITINERARY BY J. O. B.)

A call for a series of lectures at Des Moines, Iowa, occasioned a hurried trip of two weeks with one or two lectures in several of the leading cities of the Hawkeye State.

Through the activities of Comrade Donaldson, who at present is in charge of a large specific piece of business for one of the leading real estate firms in Iowa, with offices at Waterloo, the Comrades there had arranged for a lecture in the Electric Theater where a good audience gathered on Sunday afternoon to hear the gospel of Socialism.

A Special Invitation

had been sent to every minister to attend this meeting. Two of them had sent their regrets, stating that pressing duties made it impossible for them to be present. The comrades made much of the courtesy of these two brethren and showed in many ways that they appreciated the word of explanation tendered them. Working people are not hardened, nor are they untouched by the expressions of respect that come from the heart of the true minister. A third minister who is much interested in Socialism, was present at the meeting and expressed himself greatly in sympathy with what was proclaimed. He invited me to his home in order to ask questions on points he did not understand. He will soon be a clear cut Socialist and when he becomes one he will do much good. His fairness is already so widely known that when I and some comrades went to his church on Sunday evening we found it difficult to get in. Every inch of standing room was occupied. Let a preacher take up the real and practical problems of life and he will get a hearing.

Local Waterloo has the distinction of having a minister in its membership. Rev. Garwick, of the Christian Church, is not keeping his convictions in the background, but preaches them kindly and firmly. His church, too, is a home of the working people.

Comrade Donaldson is using his talents to good advantage while he is in Waterloo. He speaks at the meetings and is otherwise progressively alive in the movement. Remmert and Weight are among the hustlers and are doing a splendid work.

A good audience gathered to hear a lecture on "Why and How Socialism is Coming," given in

The Baptist Church of Marshalltown,

Comrade Wanberg, together with the local, had the arrangements well made and many church people who had never heard about Socialism before were present. Some of them will be Socialists before long. Requests for return dates were made and it may be possible to have a series of lectures in this thrifty city in the near future.

Lehigh is not easily reached, but it has a great deal of

Splendid Socialist Material.

Comrade Sturdevant is far along in age, but a very loyal worker for Socialism. He is a member of the Christian Church and had secured it for the lectures. The tile and brick factory had just closed down and people were surprised that a man from Chicago, who doesn't know any more than to be a Socialist, could tell them the reason why. No one in Lehigh knew except the Socialists. Funny, isn't it, how *little* ordinary people know, and how *much* the ordinary Socialists do know? Some day we will all know enough to be Socialists. We are coming to it rapidly.

A run clear across the State brought me to

Sioux City,

where the venerable Dr. Mosher took charge of me like a good father. The first lecture was held in the Christian Church, of which Dr. Mosher is a prominent member. Every church with a good Socialist in it should be prevailed upon to open its doors to the Socialist message. It does the church good.

Our other meeting was in the Court House. "Panics; Their Cause and Cure," aroused much interest, and some lively questions followed.

The local in Sioux City has many loyal comrades. One of the ablest workers in the State, and National Committeeman, Comrade Shank, is pushing the work vigorously.

Council Bluffs

is a lively city and has two or three staunch comrades who are true blue. Pinney and Kelly are doing all they can and their work is telling. Broadway Street M. E. Church generously offered its lecture room for a meeting and an interested gathering listened to "Socialism and the Church." Rev. Williams, the pastor, expressed his sympathy for the work and spoke in kind terms of the Socialist movement. He is coming as is every minister who will lay aside prejudice and inform himself on the subject.

Very few Socialists are found in

Villisca,

but those who know the principles of Socialism are the right kind. Comrade Scott had arranged for two lectures and while the crowds were not large the results may be big, for many of those present were deeply impressed with the message, and with persistent "follow up" work that the comrade is doing much may be expected.

The Miners at Enterprise,

where Comrade MaHaffee is constantly [illegible] cialist literature and getting lectures [illegible] ing out the real friend of the w[illegible] local manifests its spirit in ea[illegible]

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...and Vilas are
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...Action.

...oines comrades have been
...delin and Johnson are tire-
...he other comrades are loy-
...ers in the local.
...are delivered to splendid audiences,
...were added to the local and others
... This is the third time the comrades
...d me to lecture in Des Moines and they
...each time time made excellent preparations
...s a result have had good meetings.
The press in the different cities gave more than usual space to my lectures. Most of them were surprisingly friendly and tried to represent me fairly. The comrades would gain much by showing appreciation of these courtesies of the press. We get much valuable advertising for the movement by the friendship we can gain with the press.

Comrades of the Cross

F. A. Harmon sent in a fine list of subs. from New York.

* * *

When you send your renewal be sure to send at least one subscription with it.

* * *

Comrade Pratt of California sent a donation to the Baptist special with his last club of subs. He never ceases to toil for the C. S.

* * *

G. H. Poor of Wisconsin is doing splendid work for the Christian Socialist Fellowship and also gets subs. for this paper. "Well done."

* * *

Comrade Bickley of Texas has sent several clubs lately and ordered bundles besides. May God bless him and all such faithful workers.

* * *

Eugene Crane, from the new State, sent us a nice list of subs. How many splendid workers we have in Oklahoma. We are proud of them.

* * *

Our loyal Comrade Strobell sends $5 to "use where most needed," and says: "Your last issue was fine and will make a great impression. The platform should make a hit."

* * *

F. E. Cobb of Massachusetts ordered 300 last issue and 100 each of seven future numbers. He has previously ordered many hundreds. And such good seed is sure to bring a rich harvest.

* * *

O. T. Green of Illinois, Jno. D. Leeds of New Jersey, Rev. Paul Castle of Montana, and Mrs. Spurgeon of Texas each ordered 100 of last issue. Many others ordered smaller quantities. Good work.

* * *

Rufus W. Weeks is still busy "doing things" for the Christian Socialist propaganda. Besides his donation to the Baptist special he has sent for a thousand copies of a recent issue, to be used in his city.

* * *

We were pleased to hear from Grant Chapin of Kansas, who sent a club of subs and a donation from himself and Comrades Pfeiffey and Davies. These donations help greatly We could use a number more to good advantage.

* * *

S. A. Stowe of Idaho, who recently gave a very generous donation to the Baptist special, has sent in another list of subs. Comrade Stowe has made a record for the CHRISTIAN SOCIALIST which gives us many pleasant memories.

* * *

Carl Sandquist of Wisconsin is planning how he can increase the circulation of the C. S. He writes: "Wherever I go there seems to be the impression that Socialism is opposed to true religion. 'That's why I want people to read the CHRISTIAN SOCIALIST.'"

* * *

An order for 100 copies of the last issue from Comrade Atkins for the Socialist Club of Kansas City and one for 200 of the same issue for Socialist Headquarters of Omaha (order sent by Rev. Dent) make us glad, for these orders show that the Socialist Party members are waking up to the need of using the C. S. for propaganda purposes.

* * *

A minister of Oklahoma, Rev. O. O. Sundberg, has found time recently to get a club of subs., from Canada a secretary of a Methodist conference sent subscriptions, and some of the Baptist ministers who received sample copies of the Baptist special are sending in their subscriptions. The preachers are com-... Be patient. Do as some of the locals have al-... done, send in subscriptions for the ministers of ...own or city. After a while almost every preach-... United States will have become a Socialist.

The Christian Socialist Fellowship

Prof. E. J. Ward Secretary, Rochester, N. Y.
Rev. William A. Ward, Treasurer, Henderson, Ky.
National Executive Committee of Fifty Members

A Contrast

This morning I attended one of the largest churches in Central New York. It was a rainy day and yet, not only was the lower floor filled but the gallery also. In the pulpit was one of the most eloquent and popular preachers in the country, a man with a wonderful mastery of voice and language. As I thought of the fact that to-day the country is under conviction of social sin, that the people are ready as never before to listen to the voice of a Moses who will lead them out of bondage, the greatness of this man's opportunity impressed me, this man who professes to represent the Social Revolutionist Jesus. And how did he meet it? He took for his theme, "The Transfiguration," and in most beautiful language glorified individual world-forgetting, emotional ecstasy, and argued for the eternity of personal identity. He had many chances for poetic quotations, and made the most of them. But there was not a hint of a social message. To the person who is blind to the fact of the present social crisis and the insistent demand for thought and strength and devotion to save and advance popular government, and to fight for justice in the real world of to-day, it was an intellectual treat; but to the person whose eyes are open, who sees in any degree the signs of the times, it was treason. The spirit of the Man of Nazareth is embodied in the Social Movement of to-day, the Socialist Movement is the Reincarnation of Jesus, and this disciple, like Peter of old in the court of the high priest, said by his silence: "I *know not the Man.*" I do not accuse him of the dishonesty and cowardice of Peter, *for I fear that he was telling the truth.* And there, Comrades, is the call for us. God help you and me to interpret the Socialist movement to these men so that they may see in it the strong, beautiful face of Jesus and not only go out and weep over their denial as Peter did when he saw the Master's face, but be transformed into true disciples and apostles, as he was.

What a difference between that and this afternoon's meeting in the city hall. (The Common Council Chamber in the City Hall here is occupied every Sunday afternoon by the Labor Lyceum.) The speaker was Rev. Eliot White, the Socialist candidate for Mayor of Worcester, Mass., known to many of the readers of the CHRISTIAN SOCIALIST by the publication in this paper of a great sermon of his last summer. The audience was not so large as that of the morning, but it was made up of thinking people. The speaker had just as much of culture and poetic imagination as the other, but he realized that this is no time for heavenly musings. His eyes were open. He saw the real call for a real salvation of a real world, and in a spirit more like that which Jesus showed than I have ever seen manifested by any other man, he laid bare the injustice and insanity of the present system and showed that the present application of the Social Gospel of Jesus means Socialism, that the time is ripe for it, and that nothing else can cure the disease of society. He spoke again this evening to an audience that crowded one of the largest theaters in town. His theme was "The Real Heresy of the Modern Church," and he drove home into the minds of the multitude present the hot and mighty truth that the real heresy of the modern church is SILENCE in the face of the social injustice and tyranny and slavery of to-day. As I listened to the kindly, sane, earnest, loving, stern words of this man, the disgust and discouragement of the morning vanished and in their place came a great faith that the floods of righteous zeal that are now shut up and useless and stagnant in the churches will soon be opened and rush forth to sweep away the cruel injustice and ugliness of the present disorder and clear the way for the establishment of a real democracy.

Contrasts like this are common everywhere. But there is a change coming. Very soon the prophets of false peace, like th... preacher, will wake up or be lonely.

A New District Secretary

Oklahoma has been recently in the p... on account of the fact that its constitut... bodies some common sense and democra... parently it feels like a cinder in the eye ... Republican President and the people he r... sents, who want to cure radical political and ... cial wrongs without doing anything radical. N... we Christian Socialists have a new and speci... interest in the new State, because there has just been established there a District Secretaryship. Comrade C. W. Hofmeister, a Christian lawyer of Bellaire, Oklahoma, has accepted the appointment to the office. My estimation of lawyers has been raised by the fact that I have recently met a number of them who have enough legal common sense to see the reasonableness of Socialism and the unreasonableness of capitalist anarchy. Comrade Hofmeister not only has the sense to see this, but he also has the courage and devotion to give, without other remuneration than the reward of a good conscience and the gratitude of the future, his time and strength to the work of enlisting Christian people in practical Christianity. He deserves the support of every comrade in his vicinity.

Good Reports

come in almost daily from all over the country, from Comrade Poor in Milwaukee, and Comrade Varshag in Denver, and other secretaries, as well as from comrades who do not occupy any official position in the Fellowship, but who realize that the success of the movement depends upon every one's doing his share. It is great to be alive in these days. ARE WE ALIVE? Let's *prove* it.—E. J. W.

Send for a bundle of ten of the CHRISTIAN SOCIALIST. It is only ten cents. You can do good missionary work by distributing this paper in your community.

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. Romantic Visit

BY RUFUS W. WEEKS

.ning during my stay in Paris last sum-
.ard mention of the name of K., a man
had once met in New York and thought
, Irish by descent, a New Yorker by birth
. boyhood, who, however, has lived in Paris
ıg most of the past thirty years. The men-
. of him was to the effect that he was soon go-
g home to America for good. A bright man he
ıs called, a humane-minded man, an ardent so-
ıal reformer; and the story went that he intend-
ed to live in one of the New York social settle-
ments and there to study politics at first hand. A
note to his Paris address brought me a cordial in-
vitation from a little village where it appeared he
had his home—an invitation to come out there
for a night and talk over his plans. The visit
was an experience unusual and most interesting.

From the middle of a broad valley rises an abrupt hill; its summit is occupied by the village, surrounded by an antique wall, set forth with towers round and oval; the whole dominated by a very lofty tower and by castle ruins which make the place a picture from miles away. K. owns an old stone house, fronting on a narrow stony street of the village; the visitor passes through a gateway into a grassy court, and is then welcomed at a door opening upon the court. I arrived in the evening, and after dinner my host and hostess conducted me down a stone stairway, from the reception hall, into a vaulted passage which crossed underneath the court. Midway of this passage there was an open arch on the right, through which a second stairway led down to deeper depths. At the foot of these steps we entered a singular room; a room square in shape, of great size, overarched by a lofty groined ceiling of stone, and seemingly without a window; it appeared we must be far below ground. The walls were lined with low book-cases, well filled and unglazed; and to the right of the entrance was a huge fire-place, housing a gentle fire of big logs —welcome both to sight and to feeling that cool evening in the July of 1907. We sat upon a divan before the fire, and talked about what we saw around us; my friend said he believed this to be [illegible]th century room now in use as a living
[illegible] we were in the old guard-
the core of one of the round
rampart: the walls of this
feet in thickness, and, as I
[illegible]tle round tower adjoin-
[illegible]ered from this, had deeply re-
ed embrasures, through which [illegible]
below and in the distance was seen in vivid
tures. K. had civilized the main room by
g a single large window through the wall
the entrance-way; and by converting a cell
within the wall into a fire-place and chim-

ll long after midnight we two sat before the
ring fire, and talked of the present times—
lly of those phases which most stir the
of forward-looking men. The talk was
it did not lack the spice of dissent, for
ot quite agree on the question, "What to
but we did agree profoundly in what
be vital: that that change to which we
d is to come as a result of a process—
t of which is to be the working of mo-
[illegible]ally and most truly religious. Agree-
g so far, K.'s impatience with the reactionism of the church is so strong that he craves some entirely new form for expression of man's religious feeling,—he prophesies a new body for the soul of Religion. Here I could not go with him, and I felt his error to be a great pity; for his birthright of Catholicism is a weapon to his hand in the struggle for Man; a weapon too effective to be thrown away. However, it was evident that we could never agree here; and it appeared to me that his early experiences must have been such as to repel him sharply from the church, and that his temperament is too vividly personal to admit of his taking the point of view of the sheer practical best.

Candlestick in hand, my host led me, by stone stairways and past unexpected turns, to a large sleeping room with deeply stone-encased windows. Here I slept, and early in the morning the usual coffee and bread were brought me here; after which I was free to roam about until host and hostess appeared. I soon found a flight of steps leading upward from the reception hall, and opening to the outer air; and here began the delightful task of exploring the garden. Rather was it a bewildering series of gardens, lying upon various levels; some on the wall, some on the level tops of towers, some on terraces, and one outside the wall on the upper slope of the ancient moat. Some were rose-gardens, in thriftiest state of bright bloom; some were gay with phlox or other tinted blossoms; some luxuriant with grass of the deepest green; some shady under lowly crowned trees, formally disposed. Everywhere the gentle unspoken invitation to stroll, to look, to scent the flowers, to rest on chair or bench; in one shady spot stood even a table where one might write or only rest the elbow, at the whim of the moment. And at every turn I looked down, either on that other little paradise I had just come up from, or off and away to distant hilltops, or to the long gentle sweep of green country. Where else, I thought, is life so suave, where else the cup of content so gently offered? And then by contrast I thought of the clangor of Manhattan; and I said to myself—a thousand times will my friend wish himself back in this haven—no less—in the thousand days of absence to which he has committed himself. For he had rented this idyl of a home to a Russian count for three years; and it is his belief that the rest of his life will be devoted to social work there where as a born New Yorker such work is due from him.

In our talk that forenoon I put these misgivings to him, and touched upon the sweetness of the cup of life in a retreat so bland; but he answered: "There is a drop of poison in the cup. It has grown upon me that I cannot enjoy my own comfort while millions of my fellowmen are suffering from want, and many millions from insecure livelihood." And there you have the impulse of the knight errant, in the form it takes to-day; for, thank God, the chivalry of the sword and the bayonet has worn thin. It is laid upon this knight to make his adventure into the field of social warfare; and the only concession he can make to the natural man is to give the adventure an air as romantic as possible. And so we parted, hoping to meet again as comrades on the "far-flung battle line."

Signs of the Times

(By E. E. C.)

It is interesting and encouraging to note that the Panama Canal Commission has decided to refuse contracts and construct the canal directly under government supervision *because it is cheaper.* And if the government can build the canal cheaper, why can not it run it cheaper when built? And if so, why can not it build and run railroads, coal mines, factories, etc., cheaper? —But hold on! Such a course would, project us soon into Socialism!

* * *

The Chicago Federation of Labor has shown a statesmanlike appreciation of the general need in this industrial crisis, by urging Congress to begin extensive government work on harbors, deep waterways, roads, etc., thus furnishing work for the needy people. As the government has so freely emptied its treasury of gold into the bottomless maw of the banks, it is surely not too much for the PEOPLE to ask a low-wage job to keep starvation away during this terrible winter. But we shall see whether the cry of need sounds as loud in the government's ears as the cry of greed; whether the innocent victims of the panic will receive as much consideration as the gamblers who caused the trouble.

* * *

A great interdenominational Conference is being arranged to meet at the City Temple, London, to discuss the subject of "Poverty and Its Remedies." It is expected that a bishop of the Church of England will preside. And, as Dr. Campbell writes, "The outcome will be momentous for Socialism."

This is an excellent idea. Such a conference could be arranged for in almost any city. And if a few live Socialists were placed among the speakers a tremendous impetus would be given to the cause of human emancipation.

* * *

The recent general victories for prohibition s[illegible] peop[illegible] great cre[illegible] fight. It is [illegible] forward all alo[illegible] slump on vital [illegible] Anti-Saloon Wo[illegible] Purity and all the [illegible] son that those who should also work an[illegible] intemperance, prostituti[illegible] and root in the profit sys[illegible] destroyed till we destroy th[illegible] above all others, should study So[illegible]

* * *

In spite of all the illegal and murderou[illegible]ods adopted by the Tzar to prevent the rev[illegible]tionary element from having influence in th[illegible] third Douma, one of the first acts of this Douma was to strike from the imperial titles the word *autocrat.* "It is only a word?" Yes, but the striking out of that word, which has been used for ages and when the thing for which it stands it being bitterly and unscrupulously fought for, is proof that even beyond the forces recognized as revolutionary, the Russian revolution is spreading.

It is a shame that the silly custom of our Socialist members absenting themselves from parliament when the address from the throne is read (as they do in Germany, Austria and other countries also) prevented the Socialists from having any direct part in this rebuke of autocracy.

Another Preacher Arrives

A Methodist pastor of New York wrote us the following: "Most of the summer I have been putting in my spare time in the study of Socialism, the trust and labor problem along with present social conditions. There is one book that I need, however, and as yet have not been able to get, 'Capital,' by Carl Marx." (We sent him the book.) If every pastor would spend a summer of similar study, it would be the greatest thing that could happen to the churches. It would mean not only the most rapid spread [illegible] Socialism possible among the church people, [illegible] a genuine revival of real religion. No Christian or minister of the Gospel can become a Socialist without becoming enthused with the Christ Spirit of love for humanity such as he never felt before. It requires the religion of Socialism to make present day Christianity practical and alive with power.—Mrs. C.

Municipal Playgrounds

Mrs. Lovell White, president of the Out-Door Art League of San Francisco, headed a band of women who worked at the polls during the recent election there, in behalf of the amendment to provide playgrounds for the children. The women districted the city, and stood at every polling place, handing the voters cards asking them to vote for the playgrounds. The amendment won, and the women are happy. But some of them are now saying that it would have taken them less time to vote for the playgrounds themselves than to stand all day at the polls urging others to do so.

The Socialists stand for woman suffrage the world over, therefore all women who desire the ballot should be Socialists.

The song, "Love's Paradise," printed elsewhere to the beautiful old tune Juanita, is from Moyer's "Songs of Socialism," and is one of the sweetest and best Christian Socialist songs ever sung. Learn to sing it. Teach your children, your neighbors and your friends to sing it. It will fill your heart with exquisite melody, tender love and glorious hope. It will make your heart, your home, your friendships sweeter. It will give you a glimpse of the glad, beautiful time when God's Kingdom shall have come through the Socialist state.

You can get over a hundred pages of fine songs in this book for 25 cents. Order here.

There is no paper filling a keener need [illegible] Socialist movement than the CHRISTIAN S[illegible]IST. Do not neglect it for others.